

13. I invoke you both, TNDRA and AGNI, to
 be pre-
 sent at the sacrifice; and both together to be
 exhi-
 larated by the (sacrificial) food; for you are
 both
 donors of food and riches, and therefore I
 invoke you
 both for the obtaining of sustenance.

14. Come to us with herds of cattle,
 with troops
 of horses, with ample treasures, divine friends,
 INDKA
 and AGNI : givers of happiness, we invoke you us
 such
 for your friendship.

15. Hear, TNDRA and AGNI, the
 invocation of the
 institutor of the rite as he oilers the libation:
 partake
 of the offering: come, quaff the sweet *Soma*
 beverage.

SUKTAXII. (LXI.)

The deity is SARASWATI; the *Itishi* as before; the
 metre of UIP
 three first stanzas and of the thirteenth is
Jitf/uti, of t'
 fourteenth *Trithtubk*, and of the rest *Gayatri*.

xxx. "1. She gave to the donor of the
 oblations, VAMI-
 IY.\S\VA, a son. DivoDASA¹ endowed with
 speed, and
 acquitting the debt {due to gods and
 progenitors);
 she who destroyed the churlish niggard,
 (thinking)
 only of himself:* such are thy great
 bounties, SARA-
 SWATI

2. With impetuous and mighty waves³
 she breaks
 down the precipices of the mountains,
 like a digger

¹ The *Vishnu Parana* makes the father of
Diwddsa, Baft-
watrvfi, but this is a various or error ous reading:
 it is another
 reprft-entatiou of the name *Bandlujnwa*: a MSS.
 of the *Vayu*.
Put-ana is cited in the note for the reading of our
 text, Badk-
ryatwa. *Vishnu Purdra*, p. 454, note 51. ^

³ *Pani* as usual.

⁸ In the first stanza *Sarasicati* has been
 addressed as a gott-
 dess :-mere she is praised as a river: the
 confusion pervades the
 entire *Suhta*.